

St. Stephen Lutheran Church of the East Bay & Central Valley
(A Congregation of the Church of the Lutheran Confession)
www.ststephenclc.org

**Worshiping Every Sunday in the East Bay at 9 a.m. in
Grace Lutheran Church
1836 B St., Hayward, CA 94541-3140**

Worshiping in the Central Valley at 2 p.m. - 1st & 3rd Sundays of
the Month

Atria Senior Living - Bayside Landing - 1st Floor Activity Room
3318 Brookside Rd., Stockton, CA 95219

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Organist: Elizabeth Karp

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The Eighteenth Sunday After Trinity - 4 October 2015 —

A Service with Holy Communion

(visitors are asked to speak with the Pastor before communing)

Liturgy — Page 15 in The Lutheran Hymnal

HYMNS: 116 To The Name Of Our Salvation (1-4)
231 We Now Implore God The Holy Ghost
314 Lord Jesus Christ, We Humbly Pray

Sermon Text: Romans 14,15-23

Sermon Theme: The Christian's Freedom To Serve

1. Selfish Serving
2. Christ First Served Us
3. Serving Christ By Serving Others

INTROIT: Reward them who wait for You, O Lord: and let Your prophets be found faithful. Hear the prayer of Your servants: and of Your people Israel. I was glad when they said unto me: Let us go into the House of the Lord. **Glory be to the Father ...**

COLLECT: Lord God, heavenly Father: We are poor, miserable sinners; we know Your will, but cannot fulfill it because of the weakness of our flesh and blood, and because our enemy, the devil, will not leave us in peace. Therefore we beseech You, pour Your Holy Spirit in our hearts, that in steadfast faith we may cling to Your Son Jesus Christ, find comfort in His Passion and death, believe the forgiveness of sins through Him, and in willing obedience to Your will lead holy lives on earth, until by Your grace, through a blessed death, we depart from this world of sorrow, and obtain eternal life; through Your Son, Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, ever the One true God, world without end. **Amen.**

Old Testament

Deuteronomy 10,12-22

[Then Moses summoned all Israel, and said to them:]
“And now, O Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul,¹³ and to keep the

LORD's commandments and His statutes, which I am commanding you this day for your good? ¹⁴ Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it. ¹⁵ Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is in this day. ¹⁶ Circumcise then your heart, and stiffen no more. ¹⁷ For the LORD your God is the God of gods and the LORD of lords, the great, the mighty, and the awesome God Who does not show partiality, nor take a bribe. ¹⁸ He executes justice for the orphans and the widow, and shows His love for the alien by giving him food and clothing. ¹⁹ So show your love for the alien, for you were aliens in the land of Egypt. ²⁰ You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name. ²¹ He is your praise and He is your God, Who has done these great and awesome things for you which your eyes have seen. ²² Your fathers went down to Egypt seventy persons in all, and now the LORD your God has made you as numerous as the stars of heaven."

Epistle

Romans 14, 15-23

For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. ¹⁶ Therefore do not let what is for you a good thing be spoken of as evil; ¹⁷ for the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸ For he who in this way serves Christ is acceptable to God and approved by men. ¹⁹ So then we pursue the things which make for peace and the building up of one another. ²⁰ Do not tear down the work of God for the sake of food. All

things indeed are clean, but they are evil for the man who eats and gives offense. ²¹ It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles. ²² The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. ²³ But he who doubts is condemned if he eats, because *his eating is* not from faith; and whatever is not from faith is sin.

GRADUAL

How blessed are those who keep justice,

Who practice righteousness at all times!

How blessed is the man who does not walk in the counsel of the wicked,

Nor stand in the path of sinners, nor sit in the seat of scoffers!

But his delight is the Law of the LORD,

And in His Law he meditates day and night.

And he will be like a tree firmly planted by streams of water,

Which yields its fruit in due season,

And its leaf does not wither;

And in whatever he does he prospers.

Hallelujah! O Lord, deal with Your servant according to Your mercy and teach me Your statutes.

I am Your servant, give me understanding that I may know Your testimonies. [sing triple Hallelujah!]

The Holy Gospel

Matthew 22, 34-46

Response: Glory be to Thee, O Lord!

But when the Pharisees heard that Jesus had put the

Sadducees to silence, they gathered themselves together. ³⁵

And one of them, a lawyer, asked Him a question, testing Him, ³⁶ “Teacher, which is the greatest commandment of the Law?” ³⁷ And He said to him, ““You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ ³⁸ This is the great and foremost commandment. ³⁹ And a second is like it, ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two depend the whole Law and the Prophets.”



⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² saying, “What do you think about the Christ, whose Son is He?” They said to Him, “The son of David.” ⁴³ He said to them, “Then how does David in the Spirit call Him ‘Lord.’ saying,

⁴⁴ ‘The Lord said to my Lord,
“Sit at My right hand,
Until I put Your enemies beneath Your feet.”’

⁴⁵ If David calls him ‘Lord,’ how is He his Son?” ⁴⁶ And no one was able to answer Him a word, nor did anyone dare from that day to ask Him another question. [Scripture passages are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

† † †

Lessons for 11 October – The Nineteenth Sunday After

Trinity

Old Testament: Isaiah 44,21–23

Epistle: Ephesians 4,22–28

The Holy Gospel: Matthew 9,1–8

Weekly Scripture Verse: And this commandment we have from Him, that the one who loves God should love his brother also. (1 John 4,21)

Next Service in Stockton: Today at 2 p.m.

Today’s Gradual consists of selected verses from Psalms 106 and 1.

Bible Study – Hayward – Tuesday, 6 October, at 2 p.m.

Stockton – Tuesday, 27 October, at 2 p.m.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Jean Niblett; Marlene Clappier; Don Luebke (who is now at home), Don’s nephew Leigh, and Rose, one of Don’s care givers and her husband; Sue (the Karps’ neighbor who is undergoing chemotherapy), Sue (Carolyn’s friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen; the Breeden twins, Chloe and Dagny; Pr. Doug Priestap (Calgary).



Call News. Immanuel Lutheran, Mankato, MN, has called Mr. Matthew Kranz, Eau Claire, WI, to serve as 5th and 6th grade teacher beginning in the Fall 2015. Leah Ude has returned the Call to serve as preschool teacher at Redeemer Lutheran

school, Cheyenne WY. The CLC Board of Missions has called the Rev. Peter Evensen, pastor of Rock of Ages Lutheran, Grand Rapids, MI, to be a Resident CLC Foreign Missionary to India.

Church Council will meet after the morning service in Hayward on Sunday, 25 October.

William Tyndale, Bible Translator & Martyr (circa 1494 – 6 October 1536). Tyndale was an English cleric whose translation of the Bible is responsible for most of what we know as the King James Version of the Bible; he was in favor of the Reformation and probably went to Wittenberg in 1524 to study with Luther and other Lutheran theologians (this was one of the charges laid against him when he was later tried, convicted, and burned at the stake). Tyndale denied that he was a “confederate” of Luther but he did not deny he had gone to Wittenberg. A comparison of Tyndale’s prefaces and marginal notes reveals that he borrowed much from Luther’s translation of the New Testament.



Tyndale enrolled at Oxford in 1505 and earned his M.A. in 1515; he was a gifted linguist. He felt that the Reformation could not proceed without an adequate translation of the Bible; but in this he was opposed by church officials. In 1524 he went to the continent to work on his translation. In 1525, after returning from Wittenberg to Antwerp, he published his translation of the New Testament in English. He then began work on translating the first five books of Moses and other

portions of the Old Testament.



In 1536 he was betrayed by a friend to agents of the English king and the Anglican Church and imprisoned in the Vilvoorden prison in Antwerp. He suffered imprisonment for 50 days before being tried by agents of Henry VIII, king of England, and the Anglican Church. He was strangled and burned at the stake in the prison courtyard on 6 October 1536. His last words were: “Lord, open the king of England’s eyes.”

Theodor Fliedner (+ 4 October AD 1864) The early Church entrusted some women, particularly widows, with helping to carry out the "social work" of the Church, particularly caring for the sick and needy of the congregation.



From reading Timothy 5:1–16, it appears that certain of these women were specially consecrated and made a lifetime commitment to works of mercy. The idea of a female deaconate or service order largely died out by the 7th Century AD, although some groups of nuns and a few informally organized groups undertook similar work.

The modern deaconess movement came mainly through the work of Theodor Fliedner, a German Lutheran. Born in Eppstein, Germany, in 1800, he became pastor of a small parish in Kaiserswerth in 1821 or 1822. Fliedner took the work of England's Elizabeth Fry and Dutch Mennonites as inspiration. Encountering Moravian deaconesses, he also drew

from their example.

He began serving the Düsseldorf Prison, walking to and from Düsseldorf on alternating Sundays until the appointment of a regular prison chaplain. This led to more prisons engaging chaplains and establishing regular worship and aid services for the prisoners. He envisioned and opened a nursery school; eventually it became a sort of teachers' college and a starting point for what would become his first deaconess school. Becoming more involved in Christian social work among the disadvantaged, Fliedner convinced himself that he should revive the order of deaconesses. He opened a hospital and deaconess training center in Kaiserswerth on 13 October 1836. Florence Nightingale heard of his reputation, visited the school in the 1840s, came back to study nursing, and graduated in 1851.

The program was so successful that he could send deaconesses to other hospitals by 1838. New deaconess motherhouses grew up in Pittsburgh, Pennsylvania and in Jerusalem, Paris, Berlin, and Strasbourg, and elsewhere. When he died, 30 motherhouses already stood and over 1500 deaconesses served around the world. The middle of the 20th century saw more than 35,000 deaconesses serving world-wide.

Lutherans in the United States may also want to remember William Passavant, who pioneered the American deaconess movement in 1849. He also founded missions, hospitals, orphanages, and schools. Passavant died 3 January 1894. (Source: Aardvark Alley Blog) The LC-MS, ELCA, and WELS have institutions of higher learning that offer certification to become a deaconess.

Henry Melchior Muhlenberg, Pioneer of American Lutheranism (6 September 1711 – 7 October 1787). He was born in Einbeck, Hanover, on 6 September 1711. When he was



twelve years old his father, a member of the city council, died. The son entered the university of Göttingen in 1735, and his work among the poor of Göttingen led to the establishment of the present orphan house there. In 1738 he went to Halle to finish his theological studies; he was a devoted worker in the Franckesche Stiftung, which later served as a partial model for his great-grandson's community at St Johnland, Long Island. He was deacon at Grosshennersdorf, in Upper Lusatia, in 1739–1741. In 1742, in reply to a call from the Lutheran churches of Pennsylvania, he went to Philadelphia, and was joined from time to time, especially in 1745, by students from Halle. Muhlenberg occupied himself more particularly with the congregation at New Providence (now Trappe), though he was practically overseer of all the Lutheran churches from New York to Maryland. In 1748 he organized the first Lutheran synod in America. Muhlenberg married in 1745 Anna Maria Weiser, daughter of J. Conrad Weiser, a well-known Indian interpreter, and herself is said to have had Indian ancestry; by her he had eleven children. Throughout the War of Independence he and his sons were prominent patriots. He died at Trappe on the 7th of October 1787.

The importance of his work in organizing and building

up the American Lutheran Church, of which he has been called the Patriarch, can hardly be exaggerated; but his example in preaching in English as well as in German was, unfortunately for the growth of the Lutheran Church, not followed by his immediate successors. He was instrumental in establishing the Pennsylvania Ministerium. He also was instrumental in establishing a Lutheran liturgy. Unfortunately, he had no sympathy with the Old Lutherans and their strict orthodoxy; on the contrary, he was friendly with the Reformed congregations, and with George Whitefield and the Tennents, thus establishing a legacy of doctrinal compromise that exists to the present. (Mostly from the 1911 Encyclopedia Britannica)

Johann Mathesius, Pastor and Reformer (24 June 1504 – 7 October 1565). Mathesius, who was also called Johann Mathesius or John Mathesius, was a German minister and a Lutheran reformer. He is best known for his compilation of Martin Luther's Table Talk, or notes taken of Luther's conversation and published afterwards. He rivaled Anton



Lauterbach in his diligence in taking notes, and surpassed him in the discrimination with which he arranged them.

His father was a Councilor of Rochlitz, where he was born in 1504. During 1523–1525 he studied at Ingolstadt, from whence he drifted into Bavaria, where he became converted to the Protestant cause after reading Luther. The renown of Luther and Melanchthon drew him to Wittenberg in

1529, but he did not, at this time, come into close relations with his teachers. In 1530 he was called as Baccaureus to the school at Altenberg, and in 1532 was promoted to the headmastership of the Latin school at Joachimsthal, a mining town which had recently sprung up. In 1540 a lucky speculation in mines let him realize his ambition of a clerical calling, and he became a theological student at Wittenberg. The recommendations of Justus Jonas and Georg Rörer got him the prized honor of a seat at Luther's table.

It is not known exactly how long Mathesius was Luther's guest, but it was probably no longer than the period of May to November 1540 covered by his notes of the Table Talk. He left Luther's house because he had collected pupils to tutor; at first Luther had to draw the line somewhere, so eventually Mathesius had to leave and take his pupils with him. Mathesius

took the degree of master in September 1540, spent nineteen months more in study, and then returned to Joachimsthal as deacon. He revisited Luther in the spring of 1545 and later became pastor of the church at Joachimsthal until his death. During his later life he made a collection of Table Talk taken down by others, and added them to his own.

Mathesius spoke enthusiastically of the privilege of eating with Luther and hearing him converse. He stated that Luther's disciples would not speak until spoken to, and that then it was usually Schiefer



who answered for the company. Earlier note takers had written down only the serious remarks of Luther, but Mathesius also wrote down the facetious or even damaging remarks, a sign of the increasing reverence in which Luther was held. He was the first to publish an edition of Luther's Table Talk.

Mathesius was also a mineralogist and a colleague of Georg Agricola "the father of mineralogy" who also lived in Joachimsthal. He was the first to describe any form of tourmaline in detail.

Justus Jonas, Lutheran Reformer (5 June 1493 – 9 October 1555). Jonas was born at Nordhausen in Thuringia. His real name was Jodokus (Jobst) Koch, which he changed according

to the common custom of German scholars in the sixteenth century, when at the University of Erfurt. He entered that university in 1506, studied law and the humanities, earning his BA in 1507, an MA in 1510, and a degree in law in 1513. In 1518 was ordained a priest, and in the same year was promoted doctor in both faculties and appointed to a well-endowed canonry in the Church of St. Severus, to which a professorship of law was attached.

His great admiration for Erasmus first led him to Greek, Hebrew and biblical studies, and his election in May 1519 as rector of the university was regarded as a triumph for the

partisans of the New Learning. It was not, however, until after the Leipzig Disputation with Johann Eck that Martin Luther won his allegiance. He accompanied Luther to the Diet of Worms in 1521, and there was appointed professor of canon law at Wittenberg by Frederick III, Elector of Saxony. During Luther's stay in the Wartburg, Jonas was one of the most active of the Wittenberg reformers. Giving himself up to preaching and polemics, he aided the Reformation by his gift as a translator, turning Luther's and Melanchthon's works into German or Latin, as the case might be, thus becoming a sort of double of both. Jonas also assisted Luther with his translation of the Bible into German. He was involved in conferences (including a prominent role in the Reformation conferences at Marburg (1529) and Augsburg (1530) and visitations during the next twenty years, and in diplomatic

work with the princes. In the autumn of 1531, Jonas published a German translation of the Apology of the Augsburg Confession and in 1541 he began a successful preaching crusade in Halle, becoming superintendent of its churches in 1542. In 1546 he was present at Luther's deathbed at Eisleben, and preached the funeral sermon; but in the same year was banished from the duchy by

Maurice, Duke of Saxony.

From that time until his death, Jonas was unable to secure a satisfactory living. He wandered from place to place preaching, and finally went to Eisfeld, Thuringia (1553), where he died. He had been married three times. Jonas's last words were: "Lord Jesus Christ, into Your hand I commit my frail soul;



You have saved me.”

He assisted Luther in reforming the liturgy by removing all unbiblical readings and hymns and replacing them with Biblical texts. He also instituted reforms for small parishes which were unfamiliar with Latin. He introduced the Saxon liturgy. He wrote several hymns which have not been translated into English, but one of which is in use in all current German hymnals, “Wo Gott der Herr nicht bei uns hält”; the hymn is based on Psalm 124.

Holy Communion

Concerning Holy Communion, we believe, teach and confess that:

a. in, with, and under the bread Jesus gives us His true Body;



b. in, with, and under the wine Jesus gives us His true Blood;

c. whoever receives Holy Communion, receives it either for salvation or for judgment;

d. whoever believes the words, “given and shed for you...”, receives the Body and Blood of Christ for salvation;

e. whoever does not believe the words, “given and shed for you...”, receives the Body and Blood of Christ to judgment;

f. out of a pastoral concern for your soul, we ask that visitors speak with the pastor before receiving Holy Communion.

We practice Close Communion. We welcome those to the Lord’s Supper who are baptized and confirmed members in good standing of our congregation and sister congregations within the Church of the Lutheran Confession. This reflects the practice of the ancient and apostolic church which opened the Lord’s Table only to those who had been baptized and publicly confessed doctrinal agreement with all that Christ had commanded. If you are a visitor and would like to learn more about what we teach, please speak with Pastor Karp.